291 distance from his home, he wears only a benda (loincloth), which does not even cover his buttocks, and a blanket.

He goes about with torso uncovered and likes to show that he is [229] well muscled. When the women are inside their huts, especially when they are engaged in the laborious task of removing the seeds from cotton with their gourça, they pull their skirts up to the hips, making themselves half-naked.

Young girls who have not yet reached puberty and are not yet excised often go about completely nude, unless they hide their sex behind the rags of an old skirt.

Personal Grooming

Ablutions and Care of the Body

515 Married persons and women are fastidious about body cleanliness and therefore have a regular morning routine. This involves washing the face, hands, arms, and legs. During the cool season (end of November to February 15), a little karite butter is added [271] to warm water to soften the skin. Since water is scarce, people take few baths. In villages where there is abundant water, however, the inhabitants bathe two or three times a week.

Unlike their elders, young people and children are careless about cleanliness and may go about all day long without washing [184] their faces. This gives rise, incidentally, to serious cases of conjunctivitis among the children.

Sanitation

312 271 Drinking water. Water for general use is obtained from water holes created [230] by the inhabitants with dams in order to supplement the wells which often run dry during the dry season. The natives make no effort to purify the water which they often keep for days in containers where mosquito larvae flourish. Pond water is used for drinking. In some villages, however, where the water is actually muddy, the following measure are taken to clear it.

(a) The oil is extracted from crushed peanuts, and the residue is put into the muddy water. It takes about three-quarters of an

312 hour for the impurities and the residue to settle to the bottom of
271 the vessel. Then the water is poured off into another container and is ready to be used for drinking or cooking.

[824] (b) It is also possible to use an additive known as missim (crushed tamarind leaves). The water becomes clear, but it is, of course, somewhat sour. Although it may be drunk, it is
[552] ideally suited to cooking since the Mossi add missim (from miki, "to make sour") even to the water of springs and wells before they use it to prepare their principal food, sagbo.

744 In the town of Ouagadougou frequent visits by the sanitary
312 officers remind the natives of the necessity of keeping fresh water in their containers. They are also encouraged to fill in during the winter the low places holding water where mosquitoes might breed.

515 Laundering. There is no doubt [231] that the Moaga is care-
296 less about the cleanliness of his clothing. There is no shortage of soap -- karite butter, of which it is made, is plentiful -- but he believes that frequent laundering will wear out his clothes too quickly. He also thinks -- which is childish -- that the dirtier a garment is, the cleaner it will wash. He thinks it completely ridiculous for clothes to be ironed. It must be admitted that among the Mossi only a married man can require his wives to wash his clothes. A mother also takes care of her children's clothes, but a bachelor is forced to wash his own things. This, we think, explains the extreme negligence shown by some of them
[461] who let their clothes get dirtier and dirtier. Indolence, alas, is one of the dominant defects of the native of Mossi country.

514 Toilet arrangements. In general the Mossi have no regular latrines. Men, women, in short, everyone, simply goes into the bush. The only exception is the very young children who take care of their needs on the threshold. At night, especially during the winter when the grain is fairly tall, grownups themselves go to the kamanga or karaga (millet or maize field near the living quarters).

364 When the town of Ouagadougou was made a mixed commune [Ed., smallest French territorial subdivision, with both French and native representation in the municipal council], it was possible to install, at municipal expense, a number of lavatories in certain

173 While these events occurred in the east, a sister of the Moro Naba, assigned to guard the tibo fetishes, quarreled with her brother and fled west to Ouahigouya. This region thus became Mossi territory and took the name of land of Ya. (2)

2. For further details, see Lt. Marc. op. cit. Ch. 7, and especially Delafosse, Haut Sénégal et Niger /Upper Senegal and Niger/, Series I, Vol. 2, p. 305 ff.

131 The region thus conquered lies within the bend of the Niger, approximately between the 11°30 and 13°30 parallels and from 2° to 5° longitude west of Paris. Its closest neighbors are the Macina and the Habé to the north, the Samo to the northwest, the Gourounsi to the west and southwest, the Nancana /Nankana/ to the south, the Bousansé to the southeast, the Gourmantché to the east, and the Peul of Dori to the northeast. The Mossi population has been estimated at 161 one and a half million, to which must be added the Yarsé, who are Mandé completely assimilated to the Mossi, the pastoral Peul, the Haoussa /Hausa/ who form small colonies near the large commercial centers of the region, and a few lesser groups. We shall deal with these populations only insofar as they have contact with the Mossi, in whose territory they are scattered.

133 Two important rivers cross the country from northwest [Tr., the original reads northeast] to southeast. They are the two Volta rivers, the White and the Red. In addition to these two larger waterways, which nevertheless do not flow throughout the year, there are a large number of watercourses /Tr., the French term, marigot, covers both river branch channels and shallow depressions where water accumulates forming pools/. They become impassable torrents after a storm, /6/ but remain empty during the dry season from November to June. The 312 shallow wells which supply water for the households are usually dug by the women in the beds of these watercourses.

There are no high mountains in Mossi country. When arriving from the north, the traveller crosses the beautiful cliffs of Bandiagara and the mountainous country of the Habe. /Two photographs appear here./ Mossi country begins almost at the foot of the cliffs. The northwestern region is, however, quite broken and includes the Pilimpikou peak; the two Volta rivers, especially the White Volta,

231 bother to raise them; as a result the number of horses has decreased, and this country, formerly renowned for its mounts, may have none in a not too distant future.

Unfortunately, horses do not thrive in every part of the country; Ouagadougou is particularly deadly for them, although, to my knowledge, the true reason for this insalubrity has not yet been found. The natives attribute it to the water, and there is no doubt that horses watered at the wells are in better health than those watered at the streams; it is also true that horses thrive in areas only a few kilometers [136] from Ouagadougou. Europeans tend to attribute this mortality to the tsetse fly. The two opinions are easy to reconcile, for, on the one hand, tsetse flies prefer damp places, and, on the other hand, the [312] Ouagadougou wells contain salt of magnesium which purges the horses and thus checks the disease.

231 The Peul own fine herds of bovines, some rather small and without 563 humps (small cattle), others large and humped (zebu). Traders also 437 use the zebu as a beast of burden. Much of this cattle belongs to the Mossi who seldom tend their own herds but prefer to entrust them to the Peul shepherds who keep the milk in payment. An adult cow yields from two to four liters a day during the good season. The guardians, however, know how to make the best of this near slavery. When an animal dies it is never one of theirs, and if the owner of the herd /a Mossi/ dies without telling his heirs where his cattle is to be found and how many head he owns, the Peul carefully refrain from disclosing the herd entrusted to them. In former days they were slightly more conscientious because they feared retaliation, but now they bless the French occupation.

231 The herds are sometimes decimated by an epizootic disease, as happened in 1910 and 1911 when the Koupéla area was ravaged by what must have been the bovine plague or peripneumonia. The cows would cough, entirely lose their appetites, and die within a few days.

The Mossi also raise bees. The hives are made of straw or flexible sticks and placed in the trees; sometimes swarms of bees also settle in the hollow trunks of baobabs. The honey is gathered at the end and at the beginning of the winter season; the hive is smoked out and [273] the bees destroyed. Honey is used primarily to make bésé, a kind of hydromel which the Moslem Yarsé, Peul, and Haoussa like very much, and which they are allowed to drink in spite of its fermentation; [237 306] whereas, in principle, millet beer is forbidden to them. The wax is sold to the jewelry-makers who use it to make bracelets by the lost wax process.

593 cases are rare. Less rare are the children who care little for their parents. Nevertheless, old people are usually treated well and with [888] great respect. A son who abandons his old father or mother is held in very poor esteem. A woman prefers to bear daughters who will help her in her daily work, but she hopes for one or two sons with whom she may live when she is old.

857 The girls live with their mother. As soon as they can walk, they 883 follow her to the stream and return with a gourd of water on their [482 heads. As they grow, so does the gourd, and little girls carry water 312] jars weighing from fifteen to twenty kilograms. At home, young girls mill grain to feed the whole family, tend the fire, stir the sauce, wash the dishes and the clothes, sweep, in short, attend to all the household tasks under their mother's guidance. The only task of a woman with two or three half-grown daughters is to supervise their work. Because they are always with their mother, the young girls are usually more responsible and better behaved than the boys. Unfortunately they make up for this later, and more often than not, it is on their own initiative that they go at night to the young men's huts. A young man may give presents to a girl who has already been promised in marriage, and he may do so in front of her mother, who says nothing.

857 Boys help their father as soon as they are strong enough. Younger 883 boys follow their older brothers into the bush as soon as they can and 231 help them herd the sheep and goats. These boys go out every morning, before the sun has dried the dew, to look for new termite nests full of insects which the chicks are fond of eating. During the dry season, they cut down and plait grass to cover the roofs; if they are old enough, they even cut the firewood. When a little older, if their father or the person with whom they live owns a horse, they watch over it, take it to the stream to water it and to wash it, go into the bush to cut grass for it, and clean the stables. During the winter when the grass is green, each of the horses of a rich naba is cared for by three or four children. Some of them cut the grass, others /37/ stuff it almost by force into the horse's mouth, while one little boy drives the flies away with a stick to which a sort of flexible leather sole is attached. The winter season is a fine time for horses, who grow fat and heavy. Unfortunately, the Black does not think of the future and does not foresee how much dry grass will be needed to bridge the dry season; as a result, the horses suffer a great deal from hunger at that time.